Crash Course: Asian Reponses to Imperialism #213 Questions Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Why does John emphasize that when we rely on studying historical texts, we should note the origin, particularly those of European writers?

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2. According to historians and Asian intellectuals, what reasons were given to European dominance over Asia?

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3. Fill in the blanks: According to a Chinese writer and translator, Yan Fu, “China governs the realm through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, while westerners govern the realm with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. China values the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, while westerners esteem \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. China prizes the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, while westerners prefer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In learning, Chinese praises breadth of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, while westerners rely on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

4. What, if anything from western imperialism, do Asian communities borrow and integrate into their own communities?

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5. Why did India struggle with the idea of nationalism?

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6. Reflect on the last statement of John Green’s – Do you agree/disagree with the various things he says? Which ones and why? What connections do you make to other periods of history or the present? Etc. Below is the transcript, and please dig deep with your connections:

“So, as we've talked about before, our perspective on events really colors our version of the truth.  Living as we do, in an age dominated by more or less liberal nation-states with varying degrees of market freedom, it can be tempting to consider their development as both inevitable and good.  And I'm certainly not going to throw rocks at both a political system and a nation-state that allows and enables me to put up videos like this and provides a space for millions of you to agree and disagree.

But when we look at responses to imperialism, I mean, after we get beyond the obvious criticism that imperialism generally is bad, we start to focus on the responses to it that confirm this deep down feeling we have.  You know, that it was bad to extract all of those resources, but ultimately, we spread tolerance and pluralism and the nation-state and those all worked out.  *So I worry that we look at self-strengthening in China or the Ottoman reforms as examples of where Asians were on the right track, and then we see the failure of those reforms as confirmation that Asians were somehow just unready or unfit for the benefits that the West had so generously offered.*

But if you look at the actual words and actions of Asians who experienced imperialism first-hand, you get a very different picture.  Asian thinkers were critical of the West from the very earliest stages of new imperialism.  Looking back at the evolution of the intellectuals we've talked about today reminds us that Asians were not simply victims of imperialism's ideology. In fact, they've continued to influence ideas about the West today, and not only outside the West.  When we in the West lament our insensate surrender to the aberrations of European materialism, we should recognize that that criticism didn't necessarily originate from within.”

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